1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

or red sage-brush bark. Buck-brush bands are worn around the head, neck, wrists, ankles, below each knee, and wound perhaps twice around the waist. This waist band may be a woven belt (k'ai'lis) of sage-brush.

At the close of the ceremony the girl purifies herself by swimming; she does not use a sweat-bath. Other participants need no purification. Her clothing and bark bands are burned. Sometimes the circlets are wrapped around the branches of trees near the sweat-lodge where they are left to rot unless they are earlier gathered by someone who wishes to use them for a cautery.

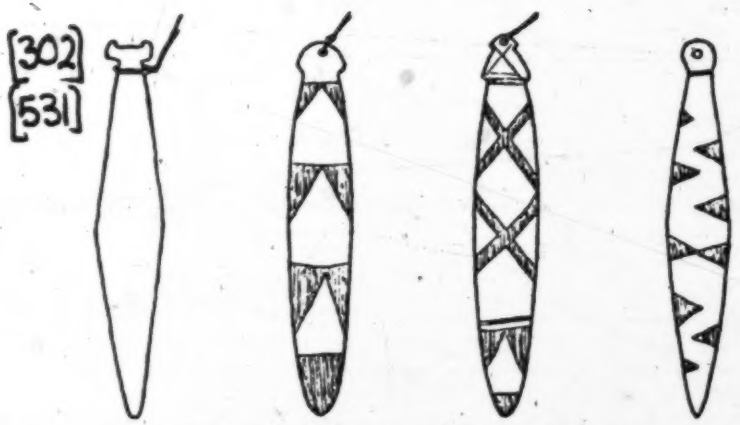

Fig. 6. Head scratchers, used by girls in puberty rites.

A girl for whom no dance is held stays within her home, dressed in this fashion and observing the taboos for the requisite period.

Menstruant women stay at home during their illness (ata sto'pwi) unless they are members of a shaman's household. Shamans must avoid them; seemingly other men are indifferent. Women of a shaman's household occupy a little dome-shaped lodge near-by for five days. Menstruants eat only lily seed, camas, etc.; they permit themselves dried fish, but meat and fresh fish are taboo. Older women do not use the scratcher, nor wear the bands, nor burn their clothing.[97] So much from my feminine friend, but a male informant had it that all women make use of a menstrual lodge, wear dirty clothing, neither wash nor care for the hair, and use the scratcher. However, women

[97] Nor do they keep knotted string records of these events as on Puget sound.

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

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The rewrapping of a man is done by male friends, of a woman by women, but men alone tend the fire. They cover the remains as quickly as possible, all those about crying loudly the while. Little children are kept at a distance. By way of purification, those who tend the corpse leave their clothing out of doors for several days and swim, or bathe in the sweat-lodge. [783]

The house in which the death took place, even that of a child, is burned with its contents.[101] The survivors live elsewhere until, on a remarriage, for instance, a new lodge is built. If the house of a shaman is burned with the regalia it contains, a violent storm springs up in the night, hence they wait for calm weather before setting it afire. It is only safe for an old woman to fire it. When a shaman dies and again when he is cremated, storms rage for two days.

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Strict mourning is enjoined on the spouse of the deceased and his parents. It is quite clear that a son or daughter need not mourn so deeply for a parent. Those who observe the fullest mourning cut their hair short immediately on the death; this is called sla'mĭtk. After the cremation they sweat for five days, go out in quest of a vision, and observe the mourning restrictions throughout the following year.

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[787]

The mourner fasts inside the sweat-lodge (spo'kliks) from early morning until sundown during these five days. There are only four sweat-lodges proper to the use of mourners, or rather three. This restriction is so inconvenient considering the scattering of Klamath settlements that I would doubt it, had I not definite assurance from all informants.[102] There are none in the territories of the Pelican bay and Williamson river-mouth people. The three lodges are semi-subterranean, of timber and rock construction, and earth-covered. These are said to be the gift of Kĕmū'kūmps, the culture hero. A very small one stands a mile and a half north of Klamath Agency.[103] A second is on the south side of a point called waka'ksi, near Odessa on the western side of Klamath lake.[104] The third and largest is on the hillside at the angle of the marsh east of Algoma. The Klamath Falls group have no mourners' lodge but make use of a hot spring at hŏ'kewalks, a mile east of the present Klamath Falls railroad station.

[343]

[101] I was not told of cairns of stones tossed on the spot by passers-by as described for the Modoc (Gatschet, 1:85).

[102] Gatschet also noted three alone (*op. cit.*, 1:xlii, 82, 142).

[103] This may be the one mentioned by Gatschet (*op. cit.*, 1:xxxi) although the name he gives resembles that recorded for site 64.

[104] This is referred to in a tale of Mink and Weasel.

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

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There they place planks over the spring on which to lie. The common small sweat-lodges are not used in this connection.

The sweat-lodge near Algoma is now in ruins but it was always in need of repair, I was told (fig. 7). It is now a U-shaped wall of stones enclosing an area ten by twenty feet. The walls still stand five or six feet high, composed of thousands of small rocks. The roof was a rough gable covered with dirt. The lodge faces the east, uphill on a rather steep hillside. Stones were heated outside and carried just within the entrance. Air seeped in along the ground at the back or lower side of the lodge, so the mourner would retire there from the heat. A little spring is close by. There were no houses within several miles of this place. The little lodge north of Klamath Agency faces south.

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Fig. 7. Mourners' sweat-lodge near Algoma. The nearest man stands in the mouth of the U-shaped structure; the middle figure on the far wall; that to the right beyond it.

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[783]
[787]
At the end of the five days of sweating the mourner swims in the spirit places in quest of power or seeks it in the mountains. The reason seems to be not alone that he has lost power through his sorrow, but that this is an especially propitious occasion when the spirits will pity him for his grief. One such place is a pair of rocks, Wolf and his wife, north of Modoc point. A man will wrestle with the Wolf rock, his wife with Wolf's wife, in order to become strong and run well.

[301]
During mourning women wear bands of buck-brush or sage-brush around the head, neck, waist, wrists, knees, and ankles like those worn during the puberty dance. The bands are disposed of by wrapping them around trees near the sweat-lodge where they are sometimes collected by those who wish to make cautes of them. Both parents (or men alone) wear service berry or sage-brush belts like those of girls at puberty, so that the back will not become stooped. For [302] a year or longer, pitch is smeared over the face and hair, and black-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
Hunting Observances																
224 137. First kill taboo to youth	•	•	+	+	+	+	•	+	+	+	+	+	+	+	+	•
138. To youth's parents also	+	+	–	+	+	+	+	–	–	+	+	–	+	–	–	+
139. Kill taboo until marriage	–	–	–	–	•	•	–	–	–	–	–	–	–	–	–	–
140. Youth switched after first kill	–	–	–	+	•	–	–	–	–	–	+	+	+	+	–	–
141. Before he goes to kill first deer	+	+	–	–	+	+	–	–	–	–	–	–	–	–	–	–
142. Taboo to voice intent to hunt deer	–	•	–	–	–	–	–	–	–	–	–	–	–	–	–	+
[934] 143. Hunter fasts morning or day of hunt	+	+	+	–	–	–	–	–	+	–	–	–	+	±	–	+
[276] 144. Sexual continence before hunt	–	+	+	•	+	+	–	–	+	–	–	–	–	–	–	–
[788] 145. Tobacco smoked ritually before hunt	–	+	+	+	+	+	+	+	•	+	+	+	+	•	–	•
146. Root incense before hunt	–	+	+	–	•	–	+	–	–	–	+	+	+	–	+	–
147. Weapons smoked over fire	–	+	+	+	•	+	+	–	+	–	+	+	+	–	+	–
148. Hunter smokes self over fire	•	+	+	+	+	•	+	–	•	–	+	+	+	•	+	–
149. Root chewed before hunt	–	+	+	–	+	–	–	–	+	–	+	+	+	+	+	+
150. Sweating before hunt	+	+	+	•	+	+	+	–	+	+	+	+	–	–	–	–
[515] 151. With scarification and bleeding	–	+	•	•	+	–	–	–	+	+	–	–	–	–	–	–
152. Hunter prays while sweating	•	+	+	+	+	–	–	–	+	+	•	–	•	–	–	–
153. Shell bead burnt as offering	–										+	+	+	–	–	•
[515] 154. Bathing before hunt	+	+	+	+	+	+	+	+	+	+	+	+	+	–	–	+
155. Body swabbed with medicine	–	•	+	+	+	•	–	–	•	–	•	–	+	–	+	•
156. Deer doctor charms game prior to hunt	–	+	+			•	•	+	•	+	+	+	+	+	–	–
157. Antelope doctor charms game prior to hunt	–	+	·		o	o	+	–	o	o	o	–	o	–	o	–
158. Ceremony before group hunt	–	+	+	+	•	•	•	•	+	+	+	+	+	•	+	•
159. Singing	–	+	+	•	+	+	+	+	+	+	+	+	+	+	+	+
160. Praying	–	+	+	+	+	+	+	–	–	–	+	+	+	+	+	+
161. Dancing	–	–	+	+	–	+	–	–	–	–	–	+	–	–	–	–
162. Hoof rattle	–	–	–	–	+	–	–	–	+	–	–	–	·	–	+	–
163. Cocoon rattle	–		–		–			–	–		+	+	+	+	–	–
163a. Split-stick rattle	–	–	H	–	–	H		+	–	–	–	–	·	–	·	•
164. Headdress	–	–	+			+	–	–	–	–	–	–	·	–	·	–
165. Conducted by shaman	–	–	–	–	+	+	+	+	+	+	+	+	+	+	+	+
166. Acorn-soup dinner									•	•			•	•	•	•
167. Ceremony after hunt	–	–	•	–	•	–	–	–	–	–	•	·	+	•	–	+
[782] 168. Offerings made for success of hunt	+	+	•	•	+	+	+	–	–	–	•	•	+	•	+	•
168a. Eagle down	–	–	–	–	+	+	–	–	–	–	+	–	–	–	·	–
168b. Tobacco	–	+	+	+	+	–	+	–	–	–	+	+	+	+	·	–
[754] 169. Shaman goes on hunt to charm game	–	–	–	–	•	–	+	–	–	–	–	•	+	•	+	–
170. Bear spoken to in den or woods	•	•	•	+	•	•	o	–	+	·	+	•	o	·	(I)	•
171. Addressed by kin term	–	·	+	–	+	–	o	–	–	·	+	+	o	·	(I)	+
172. Apologetic speech after killing	–	–	+	•	+	–	o	–	+	·	+	+	o	·	–	+
173. Meat eaten in one house	–	–	–	–	–	–	o	–	–	–	+	(+)	o	·	+	–
174. All who eat must wash, be continent	–	+	+	•							+	+	o	·	+	–
175. Remains in tree or hidden in woods	–	–	+	–	–	–	o	–	–	–	+	–	o	·	–	–
176. Remains burnt	–	–	–		+	o		–	–	–	–	–	o	·	–	+
177. Killing pregnant bear causes death, misfortune	–	·	–	+	–	–	o	–	–	–	·	+	o	·	–	–
[202] 178. Smoke or fire signals when 2 or more hunt together	+	+	+	+	+	–	+	+	–	+	+	+	+	+	+	–
179. Shouting as signal	–	–							+	–	–	–	–	–	–	•
180. To obtain aid in packing kill	+	•	+	+	+						+	+	+	+	+	+
Butchering of Large Game																
181. Large game butchered in woods	+	+	+	+	•	+	+	–	+	+	+	+	•	•	+	+
182. Lying	+	+	+	•	+	+	+	–	+	+	+	+	+	–	+	+
183. Eyes cut out	–	–	–	+	+	•	–	–	–	–	–	–	–	–	–	–
184. Given to child to eat raw	–	–	–	•	•	+	–	–	–	–	–	–	–	–	–	–
185. Nose cut or tied	–	–	–	–	–	–	–	–	•	–	+	–	–	–	–	–
186. Paunch cleaned, filled with blood	+	+	+	+	+	+	+	+	+	+	+	•	+	•	•	+
187. Carcass packed home whole	–	–	+	–	+	+	+	+	–	·	–	+	+	+	–	+

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NS
727 2914. Dancing proceeds around fire and pole	+	+	+	–	+	–	+	+	+	+	+	–	+	–
535 2915. 2 circles, men and women separately	+	+	–	–	–	–	–	+	–	–	–	–	+	–
2916. 1 circle, men	–	–	+								–	–	+	–
2917. Dancers in row abreast	°–	–	–	+	–	–	–	+	+	+	–	–	–	–
2918. Each person dances separately	–	–			+						+	–	+	–
2919. Dancers stamp 1 foot	+	+	–	+	+	–	–	–	–	–	–	–	–	–
2920. Dancers stamp both feet	–	–	+	–	–	–	–	+	+	–	+	–	–	–
2921. Scalp on center pole	+	°+	+	–	°+	–	+	+	+	+	–	–	°+	–
2922. Heart on top of center pole	+	–	+	–					°R	–	–	–	–	–
2923. Scalp(s) on small hand pole(s)	+	°+	–	–	–	+	+	+	+	+	+	–	–	–
[532] 2924. Human effigy	–	–	–	–	+	+	+	–	–	+	–	–	–	–
2925. Each warrior pantomimes his war deeds	–	–	–	–		+	+	+	+	+	–	–	+	–
2926. Each warrior dances singly, once around, with scalp	–	–	–	–		+	+	–	+	+	–	–	–	–
2927. Old women dance with scalps	+	+	+	–	+	–	–	+	+	+	–	–	–	–
2928. Wipe themselves with bloody scalp	+	+	–	–					+	–	–	–	–	–
2929. Chew and bite scalp, heart	–	+	+	–		+	+	–	–	–	–	–	–	–
2930. Scalps dragged and rubbed in dirt	+	+	–	–				+	+	+	–	–	–	–
2931. 1-2 women walk back and forth in front of dancers	–	–	–	+	+	–	–	–	+	+	–	–	–	–
2932. Warriors carry bow and arrows	+	+	+	+	+	+	+	+	+	+	+	–	+	–
2933. Shoot at scalp or heart	–	–	+	–				+	+	+	–	–	+	–
2934. Women dancers carry brush or pole	–		–						+	–	+	–	+	–
[302] 2935. Participants painted	+	+	+	+	+	+	+	+	+	+	–	–	–	–
2936. Black	+	–	–				+	+	+	+	–	–	–	–
2937. Red	–	+	–	+	+	+	+	–	–	+	–	–	–	–
2938. White	+		–	+	+	+	+	–	+	+	–	–	–	–
[292] 2939. Participants wear brush, feather headdresses	+	+	–	–	–	+	+	–	+	+	–	–	–	–
2940. Warriors wear fighting gear	–	–	+	+	+	+	+	+	+	+	+	–	–	–
Purification of Killers; Treatment of Wounded														
727 2941. Swims	°+	+	–	+	+	+	+	–	–	–	+	.	+	–
● 783 2942. Sweats	+	+	–	–	+	+	+	–	+	+	–	.	–	–
2943. Steam type	+	+	–	–	+	+	+	–	–	+	–	.	–	–
2944. Direct-fire type	–	–	–	+	–	–	–	–	+	–	–	.	–	–
[304] 2945. Scarification and bleeding	–	–	–	–	–	–	–	–	–	+	–	.	–	–
2946. Aromatic plants rubbed on body	.	–	–	–	+	–	+	–	–	+	+	.	+	–
2947. Women brush off men with plant	.	–	–	–		°+	+	–	–	–	+	.	–	–
2948. Must stay outside	–	–	–	+	+	–	–	–	+	+	+	.	+	–
[792] 2949. Stays awake mainly, or naps	–	–	–	+	+	–	–	–	+	+	+	.	+	–
2950. Prays for luck	–	–	–	+	+	–	+	–	–	+	+	.	+	–
[240] #2951. Meat taboo ... days	–	–	–	+	°2	–	–	–	°4	–	28	.	6	–
2952. Warm food taboo	–												+	–
2953. Scratching stick used	–	–	–	–	+	–	–	–	–	–	+	.	+	+
2954. Bath at end of taboo period	–	–	+	+							+	.	+	+
2955. Meat taboo to wounded	°+	+	+	+	+	–	+	–	+	–	+	.	+	+
2956. Hot food taboo to wounded	+	+	+	+	+	–	–	–	–	–	+	.	+	+
[752] 2957. Wash wounded with special decoction			+								+	.	+	+
Peace Negotiations														
Compensation for Slain														
728 2958. Intertribal wars: compensation	+	–	–	°–	–	R	°–	–	–	–	°–	–	–	–
2959. Revenge only	–	+	–	+	+	+	+	+	+	+	+	+	+	+

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV	
3558. Wristlets	◔	◔	–	–	–	◔	◔	–	–	–	◔	–	–	–	–	–	84/
3559. Special belt	–	◔	◔	◔	–	◔	◔	–	◔	–	◔	◔	◔	–	–	–	88/
3560. Nose stick	–	–	–	–	–	–	–	–	–	–	–	–	–	+	–	–	
3561. Earrings, optional	–	–	–	–	–	–	+	–	–	–	–	–	–	–	–	–	[301]
3562. Necklaces	–	–	◔	–	–	–	–	–	–	–	◔	–	–	–	–	–	
3563. All labor taboo during isolation	–	–	–	–	–	–	–	+	+	+	–	+	+	–	+	–	
3564. Preparing food taboo	–	+	+	+	+	+	–	+	+	+	+	+	+	+	+	+	
3565. Basketmaking taboo	–	+	+	+	◔	◔	–	+	+	+	+	+	+	+	+	+	
3566. No labor taboo	◔	–	–	–	–	–	–	–	–	–	–	–	–	+	–	–	
3567. Compulsory light labor	◔	–	–	–	+	+	–	–	–	–	+	–	–	–	–	+	
3568. Compulsory heavy labor	–	+	◔	+	–	–	+	–	–	–	–	–	–	◔	–	–	
3569. Girl must carry firewood	+	+	◔	◔	◔	+	–	–	–	–	+	–	–	◔	–	◔	
3570. Girl must carry water	+	–	+	–	–	◔	+	–	–	–	–	–	–	–	–	–	
3571. Girl must pound roots	–	–	+	–	–	–	+	–	–	–	–	–	–	–	–	–	
3572. Girl must gather vegetable food	–	–	+	–	◔	+	+	–	–	–	–	–	–	–	–	◔	
3573. Girl gives roots she digs to old woman	–	–	+	–	+	+	+	–	–	–	–	–	–	–	–	–	
3574. Girl makes baskets	–	–	–	–	–	–	+	–	–	–	–	–	–	–	–	–	
3575. Compulsory running, racing	+	–	–	–	◔	◔	◔	–	◔	–	+	+	–	◔	–	–	
3576. Girl runs each morning	–	–	–	–	+	◔	+	–	–	–	–	–	–	–	–	–	
3577. Girl runs in evening	–	–	–	–	+	+	–	–	+	–	–	–	–	–	–	–	
3578. Girl runs at end of rite only	+	–	–	–	–	–	–	–	–	–	+	+	–	+	–	–	
3579. Girl races with 2 girls	–	–	–	–	+	+	+	–	–	–	+	–	–	+	–	–	
3580. Carries deer-hoof rattle when running	.	–	–	–	+	+	+	–	–	–	+	–	–	–	–	–	
3581. Vision seeking during running, dancing	–	–	–	–	◔	+	+	–	+	–	+	.	–	–	–	–	[787]
3582. Instruction by attendant during seclusion	–	(+)	–	–	◔	–	+	–	+	+	+	+	+	+	+	+	
3583. Ears pierced during puberty ceremony	–	–	–	–	◔	–	–	–	–	–	+	–	–	+	–	–	[304]
3584. Ears pierced shortly after puberty rites	–	–	–	–	–	◔	◔	–	–	–	–	–	–	–	–	–	
3585. Dance follows ear-piercing	–	–	–	–	–	◔	+	–	–	–	+	–	–	+	–	–	
3586. Vision seeking after ear-piercing	–	–	–	–	+	◔	(+)	–	–	–	–	–	–	–	–	–	
3587. Ears pierced prepuberty	+	–	–	–	+	–	+	+	–	+	+	–	◔	–	–	–	
3588. Ears pierced postpuberty	–	+	+	+	–	–	–	–	+	+	+	–	–	+	+	+	
3589. Ceremonial purification at end of puberty ceremony	◔	◔	◔	+	+	+	+	+	◔	◔	+	+	+	+	+	◔	[783] ●
3590. Girl bathes to remove taboos	+	–	–	+	+	+	+	+	+	+	+	+	+	+	+	+	
3591. Mother, attendant wash girl	–	–	–	–	+	+	–	–	+	+	+	–	+	+	◔	+	
3591a. Girl bathes alone	+	–	–	+	–	–	+	+	–	–	–	–	–	–	+	–	
3592. Sage decoction used for bath	–	–	–		+	+	–	–	–	–	–	–	–	–	–	–	
3593. Girl rubbed with pine needle, root medicine	–	–	+								–	+	◔	+	.	–	
3594. Girl rubbed with salt												+	–	–	.	–	
3595. Sweat bath to remove taboos	+	+	+	–	–	–	–	–	–	–	–	–	–	–	–	–	
3596. Girl jumps in stream after sweating	+	+	+	–	–	–	–	–	–	–	–	–	–	–	–	–	
3597. Girl changes clothes, end of rites	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
3597a. Girl given new clothes	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
3598. Old clothes burnt	+	+	–	–	–	–	–	–	+	–	–	–	–	–	+	–	
3599. Old clothes saved for limited no. menses	◔	◔	◔	–	◔	◔	◔	–	–	–	–	–	–	–	–	–	
3599a. Old clothes kept in hut; loaned, used by near relatives	–	–	+					+	.	–	–	–	–	–	–	–	
3600. Old clothes washed	+	+	–	–	–	–	+	–	–	–	–	–	–	–	–	–	
3601. Old clothes given or thrown away	–	–	–	+	+	+	–	–	–	–	–	+	+	+	–	◔	
3602. Old clothes hung on tree			–				+	–	–	–	–	–	–	–	–	–	
3603. Old clothes exchanged for new ones	–	–	–		+	+	–	–	–	–	+	+	–	–	–	◔	
3604. Sagebrush band kept	+	–	–			+	–	–	–	–	–	–	–	–	–	–	
3605. Anklets, wristlets burned	+	+	–	–	–	–	–	–	–	–	–	–	–	–	–	–	
3606. Belt kept permanently	–	–	◔	+	–	–	–	–	–	–	+	+	–	–	–	–	

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
768 4166. Relatives take some personal property	+	+	+	–	+	+	◔	–	–	+	+	–	–	–	+	+
4167. New unused possessions only	+	–	+	–	–		+	–	–	+	–	–	–	–	+	–
4168. Outsiders take some personal property	+	+	+	+	–	+	–	–	–	–	–	–	–	–	+	+
4169. Destruction of real property (living houses).																
4170. House burned	+	◔	+	+	+	◔	+	+	+	+	+	–	–	+	+	–
4171. Only if man owns sweat house-living house	+	+	+	+	–	–	◔	◔		+	+	–	–	+	–	–
4172. House torn down or abandoned	◔	+	–	+	+	+	–	–	–	–	–	–	+	–	–	–
4173. House torn down and rebuilt	◔	–	–	+	+	+	–	+	◔	–	–	–	+	+	+	–
4174. House deserted temporarily	–	+	+	–	+	+	–	–	–	–	–	–	–	+	+	–
4175. Only headman's house burned, deserted	–	–	–	◔	–	–	◔	–	–	–	–	–	◔	–	–	–
4176. House of man killed in war burned	(+)	+	.						+	+	.	.	.	.	+	–
4177. Preservation of real property	+	◔			+	+	+	–	–	–	+	+	–	+	–	+
4178. House occupied constantly after death	–	–	–	–	+	+	◔	–	–	–	+	+	–	+	–	+
4179. Purification of house	+	+	+	–	+	◔	◔	–	–	+	–	◔	+	+	◔	◔
4180. With aromatic plants	◔	◔	◔	–	◔	◔	◔	–	–	◔	–	◔	◔	–	◔	–
4181. Tobacco smoked inside house	+	–	+	–	+	+	+	–	–	+	.	–	+	+	.	–
4182. Deer hair burnt inside house.												+	–	–	+	◔
Taboos and Purification of Undertakers, etc.																
764 783 4183. Undertakers only contaminated, subject to taboos	–	–	–	–	–	–	–	◔	+	+	+	+	+	◔	+	+
†4184. Mourners and undertakers contaminated, subject to taboos	–	–	◔	◔	+	–	+	–	–	–	–	–	–	–	–	–
†4185. Use head scratcher for ... days after funeral	–	–	–	(–)	–	–	–	5	–	–	◔	2	28	5	–	–
†4186. Eat alone for ... days after funeral	–	–	10	5	–	–	–	5	–	–	◔	2	28	5	4	–
†4187. Separate dishes	–	–	◔	5	–	–	–	5	–	–	◔	2	28	5	4	–
†4188. Meat, meat products taboo ... days.	–	–	◔	5	1	–	1	5	12	–	◔	2	28	5	4	–
†4189. Fresh fish taboo ... days	–	–	5	–	1	–	1	5	6	–	◔	2	28	5	4	–
†4190. Dried salmon taboo ... days	–	–	5	–					–	–	◔	2	28	5	4	–
†4191. Hunting taboo ... days	–	–	10	5	–	–	1	5	–	–	◔	2	–	–	4	–
†4192. For ... months	–	–	–	–	1	–	–	–	–	–	–	–	1	1	–	2
†4193. Gambling taboo ... days	–	–	10	5	–	–	5	5	–	–	◔	2	–	–	4	–
†4194. For ... months	–	–	–	–	1	–	–	–	–	–	–	–	1	1	4	2
†4195. Smoking taboo ... days	–	–	–	–	–	–	–	5	–	–	◔	2	28	5	4	–
†4196. Intercourse taboo ... days	–	–	10	(–)	1	–	1	+	–	–	◔	2	28	5	4	–
4197. Purification	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
4198. All persons who attend funeral	+	+	+	+	+	+	+	–	+	+	–	+	+	–	–	–
4199. By sweating	+	+	◔	◔	◔	◔	+	–	◔	+	–	–	–	–	–	–
4200. By swimming, washing hands, face	+	+	◔	◔	(+)	+	+	+	◔	+	+	+	+	◔	+	+
4201. Immediately after funeral	+	+	◔	◔	+	+	+	–	◔	+	+	–	.	–	–	+
4202. Everyday	–	–	◔	–	–	–	–	–	–	–	+	–	–	–	–	–
o4203. After ... days	–	–	–	5	–	–	–	5	1	–	–	2	.	5	4	◔
4204. Scarification and bleeding	–	–	◔	–	+	–	–	–	◔	+	–	–	–	–	–	–
4205. Application of medicated water	–	–	◔	◔	+	–	+	–	–	–	–	–	+	–	–	+
4206. Smoking body			+							+	–	–	+	+	–	–
4207. Plant rubbed on body	–	–	+	+	+	–	+	+	–	–	–	+	+	+	(+)	+
4208. Medicine drunk	–	–	+	◔	–	–	+	–	–	–	–	–	–	(+)	–	–
Taboos on Relatives																
764 785 4209. Widow	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
4210. Taboo to touch corpse	+	+	–	–	+	–	+	–	–	+	+	+	+	–	–	–
4211. Steps between legs as release from marriage tie	–	–	–	–	–	–	–	–	–	+	.	–	–	–	–	–
4212. Lies beside corpse	–	◔	◔	–	–	◔	◔	–	–	◔	–	–	–	–	–	◔
4213. Outside, before corpse taken to grave	–	–	+	–	–	–	+	–	–	+	–	–	–	–	–	+
4214. At grave, pyre	–	+	–	–	–	+	–	–	–	–	–	–	–	–	–	–

	XI	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
4215. Hair cut, close crop, or burned off	+	+	+	+	+	+	+	+	+	+	+	+	+	+	(-)	+
4216. Cuttings saved	-	+	+	+	-	+	+	+	+	+	+	+	-	+	-	-
4217. Cuttings kept in house	-	+	+	+	-	-	+	-	-	-	+	-	-	+	-	-
4218. Cuttings made into belt	+	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-
4219. Cuttings burnt	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
4220. Cuttings thrown in river	-	+	-	-	-	-	-	-	-	-	-	+	-	-	-	-
4221. Cuttings buried in grave	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-
4223. Mutilations	+	-	-	-	+	+	+	-	+	+	-	-	-	-	-	-
4224. Arms cut soon after death	-	-	-	-	-	-	+	-	+	+	-	-	-	-	-	-
4225. Beat breast	-	-	-	-	+	+	+	-	+	+	-	-	-	-	-	-
4226. Beat head	-	-	-	-	-	-	+	-	+	+	-	-	-	-	-	-
4227. Facial and head coatings	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
4228. Pitch	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
4229. Dirt, ashes	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-
4230. Chalk, charcoal	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
4231. Pounded shell									+	+	-	-	-	-	-	-
4232. White clay on bangs	-	-	-	-	-	+	+	-	-	-	-	+	-	-	-	-
4233. Pitch on arms or legs, chest	-	+	+					+	+	+	+	-	+	+	-	-
4234. Touching face with fingers taboo	+	+	-	-	+	-	+	-	+	-	+	+	+	+	+	+
4235. Face left unwashed	-	+	-	-	+	+	+	-	+	-	+	+	+	+	-	+
4236. "Washed" with wet grass	+	+	-	-	-	-	+	-	-	+	-	+	-	-	-	-
4237. Space around eyes washed	+	-	+			+	+	+	+	+	+	+	+	+	(+)	-
4238. Scratching stick used	+	+	+	-	+	+	+	-	+	-	+	+	+	+	(+)	-
4239. For head	+	+	+	-	+	+	+	-	+	-	+	+	+	+	(+)	-
4240. For body	+	+	-	-	-	-	+	-	+	-	+	-	+	-	-	-
4241. Worn tied around neck	+	-	+	-	-	+	+	-	+	-	+	+	+	+	(+)	-
4242. Special attire	+	+	+	+	+	+	+	-	+	+	+	-	+	+	-	+
4243. Mourning necklace	-	-	+	-	+	+	+	-	+	+	+	-	+	-	+	+
4244. Basket cap, coated with pitch	+	+	+	+	+	-	+	-	+	+	-	-	-	-	-	-
4245. Head covered with blanket													-	+		+
†4246. Food taboos	+	+	+	+	+	-	-	+	+	-	-	+	-	+	-	+
†4247. Meat ... days	15	6	14	28	1	-	-	5	86	-	-	2	-	5	-	6
†4248. Grease ... days	15	6	14	28	1	-	-	5	86	-	-	2	-	5	-	6
†4249. Fresh fish ... days	15	6	14	-	1	-	-	5	86	-	-	2	-	5	-	6
†4250. Dried fish ... days	15	6	-	-	1	-	-	5	-	-	-	2	-	5	-	6
4251. Cold water ... days	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-
†4252. Salt ... days	-	-	-	-	-	-	-	5	-	-	-	-	-	5	-	-
4253. Seclusion	+	+	-	-	+	-	-	+	+	-	-	+	+	+	+	+
4254. In house	+	+	+	+	+	-	-	+	+	-	-	+	+	+	+	+
†4255. For ... days	5	-	-	-	2	-	-	5	28	-	-	3	+	+	+	+
†4256. For ... years	-	-	-	-	-	-	-	-	-	-	-	-	1	1	+	1
4257. For variable period	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	-
4258. Prescribed activities during taboo period	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
†4259. Sweats for ... days or nights	5	6	5	5	1	-	-	-	1	1	-	-	-	-	-	-
4260. Gathers wood for sweating	+	+	+	+	-	-	-	-	+	+	-	-	-	-	-	-
4261. Goes to grave or cremation spot and wails	+	+	+	-	-	+	+	-	+	+	+	+	+	-	+	+
4262. Walks around, wailing	+	+									+	+	+	+	-	+
4263. May go to mountains to seek power	+	+	-	-	-	-	+	-	-	+	+	-	-	-	-	-
4264. Making baskets taboo	+	+	-	-	-	-	-	+	+	-	+	+	+	+	-	+
4265. Gathering food taboo	-	-	-	-	-	-	-	+	-	-	-	-	+	-	+	+
4266. Purification	+	+	+	+	+	+	+	+	+	+	-	+	+	+	-	+
†4267. Sweats to remove taboos, after ... months	12	12	12	-	-	12	2	-	+	(+)	-	-	-	-	-	-
4268. Washes head, face to remove taboos	-	-	-	+	+	-	+	+	-	-	-	+	+	+	-	-
4269. Drinks medicine	+	-	+									(+)	-	-	-	-
4270. Takes pitch off head, face at remarriage only	+	+	+	+	+	+	+	+	+	+	-	-	-	-	-	-

765 764 [302] [304] [302] [297] [262] [783] [587]

727 535 2917. Kl: Men and women dancers in 2 separate single files; circle fire, men circling it clockwise, women counterclockwise. Women dance on inside, near fire, men on outside. Stamp left foot continually. As men come down to fire, hand women dancers scalps, each on small hand pole. Dancers sing; also have singers who stand by fire. No rattles used. Dance thus for 5 nights sometimes; each night dance stops about midnight.

000 2921. Mo: Center pole has several scalps on it. At: Pole 5 ft. tall. MF: Scalp at top of pole.

[648] 2922. WM: "Learned to tie heart on top of pole from Kl."

2923. Mo: Woman leader of dance carries single scalp on small hand pole.

2940. Such as elkhide tunic, rod armor; carry bow and arrows, and shield if such is used.

727 783 627 Purification of killers; wounded.--This section relates in the main to persons who have engaged in intratribal murders rather than to warriors returning from open combats. The distinction between the taboos imposed on killers in open warfare and individuals who have secretly killed in a feud should have been more specifically inquired about, and separate entries made for the purification practices followed in each instance. Unfortunately this was not done and the field data do not allow insertion of separate entries for more than 5 or 6 of the groups covered. As a general rule, warriors seemed to have engaged in few purificatory practices; whereas for SW, SE, and other groups feud-murderers observed many of the taboos listed in this section. MF taboos which follow relate to person who has taken scalp in intertribal war. Such person is deemed witai (crazy) after he has taken scalp; must be purified before he can rejoin family.

2941. Kl: No ceremonialism connected with observance, however. Klamath Marsh men swim in lake.

2951. At: 2-3. WM: 4-5 days.

2955. Kl: Fish also taboo.

Peace Negotiations

000 Compensation for slain; dance of settlement.--2958. SW: No compensation for slain, but compensation for captives. See note 2873, SW. AE: No settlement for intertribal killings in war; "just keep on owing each other a war (AE owe Paiute a war now; the Paiute came over and killed a man, years ago)." It is modern custom to settle for intertribal wars; Mo did it, under Captain Jack. MM: For intertribal wars, as with Washo, neither side will take payment for those killed. "Just fight it out; when good and ready, MM chief may send messenger man over to Washo; then they'd make friends with them."

[212-A]

000 3586. AW: See note 3584. AE: Girl may obtain vision while she is dancing after having ears, nose pierced.

[84 1] 3587. NP: Ca. 10 years of age.

[88 1] 3589. K1, Mo, SE: Sweat bath after first 5 or
[78 3] 3 menstrual periods. WM, WS: 1 month or 1 year after girl first menstruates. MV: 1 month after first menstruation.

3591. NS: Menstruant followed to stream by sister, girl relatives who sing for her, early morning 5th day.

3593. NP: Wormwood decoction.

3597a. Either at end of each menstrual period, or at end of entire puberty ceremony.

[84 1] 3599. K1: For 5 periods. Mo: For 3-5. SE,
[88 1] At, AW, AE: For 3.

3601. MV: To old woman attendant.

3603. MV: Exchanged with girl attendant.

3606. SE: Worn each subsequent menstruation.

[88 1] 3609. K1, Mo, SE, SW, At, AE, AW, WM, WS, MV:
[53 5] Emphasized jollity connected with girl's puberty dance. Lack of ritual obligations on any of participants except menstruant, made it (SW) "most popular and well attended of all the dances." NM: Puberty dance, yomuse. MV: Round dance held on final night of girl's 28-day seclusion. "This [night] dance was the main dance; each night (of the 28) the people came and gambled; the girl's family fed the visitors."

3610. NP: Name of day dance, wulu. Held after girl has come out of menstrual hut, and bathed; in daytime. Girl and women dance in circle, holding hands; no fire, pole. Dance a short while, then 2 women singers, with girl between them, sing, girl joining in singing. No deer-hoof rattle.

[88 1] 3612. So girl will not dream bad dreams; will
[53 5] have good luck. K1: "If girl sleeps little
[77 7] while, she dreams there's a noise in the sky; she
[78 7] dreams of thunder. That's a bad dream, so they keep her dancing all night, for 5 nights, so she won't dream." Mo: "If she sleeps at this time, the girl will dream about thunder, then it will sure strike her, and kill her." SW: Girl's puberty dance "just a common good-time dance, held to help the girl out of her trouble, to keep her from dreaming" (see also note 3721). At: Girl sleeps head toward east; "the west, they said, was a bad place, where bad dreams come from, Silver Fox said... They dance with her all night, to make her lively, so she won't sleep and dream ... [when girl is menstruating] she never touches water; that's no good; she'll dream bad." AW: Given "so the girl will get power in 'dreams' as she gets sleepier and sleepier, dancing. But she must not tell anyone what she dreams. They don't let her sleep in the daytime; if she sleeps she'll dream bad for herself and be sick." WT: Puberty observances held "so girl won't dream bad dreams." On first day of menstruation, girl's grandmother sits by her, sings, uses clapper to keep girl awake. WM: Girl "never dreamt bad, but her grandmother, who was staying with her, might; she might

600 4032. SE: Sprinkle water, medicine around house as body is removed through wall. Purification of house as corpse removed denied for Kl, Mo, all Maidu and Nisenan groups. SW: Through wall on E side of house (see note 4093). WT: Through hole torn in wall at back of house, opposite entrance.

[764] [767]

4036. AW: But see note 4136.

Funerary procedure.--

4040. SE, SW: 1-2 nights.

4043. At: Wail throughout night while body is in house; continue wailing and dancing next day until body buried near sundown.

4045. Kl: Mourners wail throughout night as body lies on pyre, before being burnt early next morning; no dance. [764]

4046. SW: "Whenever you go to a funeral always take some money with you. You get something back again for whatever you take there." WT: See note 4028. NF, NS, MV: Gifts buried or burned with corpse.

4047. AW: Mourners merely "jump around as they cry on viewing corpse."

4048. SE, SW, At: Mourners wail ritually as they dance around corpse. MF, NF, NM, NS, MV: Mourners hold "fire dance" in assembly house; wail, dance, circling corpse 4 times. MV: Such dance held only when important man dies.

4049. SE, SW: Wear fir or willow boughs. SE: Mourners whip each other on legs with boughs they are carrying; therapeutic measure. SW: Women also bring ipos roots in their basket caps. At: Mourners bring cedar boughs into house of death; when through dancing boughs piled and burnt, to purify house if relatives of dead plan to continue using house.

4051. SW: Ipos roots women bring also laid beside corpse.

4052. Kl: Everyone in house collects ashes in basket from fireplace of dwelling, talks to dead person's spirit, then sprinkles ashes toward W. AW: As body is borne from house to grave, 1 old woman takes basket of ashes, another old woman basket of water, and they throw water and ashes behind line of people, for entire journey from house to grave. The 2 old women wail "too bad, too bad" as they perform this act to keep spirit of deceased away. [764]

4053. Mo: Not old enough to realize what is happening; likely to laugh, play.

4056. Generally given by "old man, wise man," who is not undertaker. AW: "At grave old man may talk crossly; then people know he is going to hire a doctor to kill the poisoner [who caused death of person being buried]. Or else old man tells the people there not to mourn too much; only a few years. 'You can cry a little bit; some of you will dream good luck, with a little cry[ing]. Don't tell anyone, if you dream good, or else you'll lose it [the good luck].'" WM: At funeral old man talks to spirit of deceased, tells it where to go, upward to sky dance house [764] [537] [887]

WM: Remove 10-15 "good long boards" from house, and keep these for new house; burn remaining part of house. Or, tear down that part of house where man slept, burn entire house, and pile dirt over spot where dead person used to sleep, then pile rocks on top of dirt. "At Hayfork (WT) burn the side of house where man slept, but leave other side standing and build onto it." After family of deceased burn house, they move away, 10-15 miles or so, and live for year or so in the new place; then return to old location.

4175. SW, AE: Burned. NF: Assembly house deserted temporarily; closed for 2-3 years, then reopened, purified by having wormwood burnt inside it, cleaned, and used again.

4177. Mo: House temporarily abandoned in some instances; fumigated before being abandoned.

4178. AE: See note 4171.

4179. AW: Pitch put on inside walls of house. AE: See note 4171. MV: Pounded salt sprinkled inside house and on ceiling.

[768 824 783] 4180. Kl, SE, At, AW, AE: Juniper; use of juniper denied for all other groups. Mo, AE: Sage; use of sage denied for all other groups. Mo, SE, At, AW, WS: Cedar. AW, AE, NF, NS: Wormwood; use of wormwood denied for WT, WM, WS, MM, MF, NM. WS: Fir. MF, NF: Angelica; denied for NM, MV.

4182. MV: If burn hair of deer (or its bones, hide), hunter who shot deer will lose his hunting luck.

Taboos and purification of undertakers, etc.--

4183. WT: Taboos imposed so that undertakers will not "dream bad," that is, dream of death of close relative, or of being hurt. If do have these dreams, means dreamer will die shortly. NM: Includes 2 men who dig grave for ashes; 2 old women who carry ashes to grave; 3 men who carry corpse out of house.

4184. SE, SW: Refers to all undertakers, not merely to scapegoat.

4185. MM: 4-5 days.

4186-4187. SE, SW: Refers to all undertakers, not to mourners. MM: 4-5 days.

4188. SE, SW: Refers to all undertakers and mourners. MM: 4-5 days.

4189. SE: Refers to undertakers and mourners. WM: 6-7 days. MM: 4-5 days.

4190. SE: Refers to all undertakers and mourners. MM: 4-5 days.

4191. SE, SW: Refers to all undertakers and mourners. MM: 4-5 days.

4192. MV: 2-3 months.

4193. SE, SW: Refers to all undertakers and mourners. AE: 5-7 days. MM: 4-5 days.

4194. MV: 2-4 months.

4195. MM: 4-6 days.

4196. SE: Refers to all undertakers; not to mourners. MM: 4-6 days.

4199. SE, SW, WM: Refers to all undertakers, not to mourners. At: All taboos imposed on undertakers, gravediggers, and others may bring them good luck. AW: After sweating, swimming follow-

764 765 262 and nights, sweating; at end of this 5-day period widow can eat fish; "she's cleaned good, then." SE: Or more. SW: 1 lunar month. WM: 3 lunar months. MV: 6-7.

000 4251. MF: Drinks medicinal tea instead of water.

4253. Mo: Young widow stays in house "for few days" after husband's death. Older woman with children may have to go out to get wood. None of seclusion taboos enforced if it is necessary to get food for dependents. All widows however sweat twice daily for duration of food taboos. Final purification comes 1 year later.

[764] [765] 4254. K1, Mo: In mourners' sweat lodge (see note 4247). SE: Mourner cannot come into living house if deermeat there; gives hunter bad luck. NF: Partial seclusion only; does not talk to any man during this period. NS: Stays in seclusion until necklace she is wearing breaks. NM: Stays in seclusion until she attends another funeral, usually in about 1 year. MV: Widow sometimes stays with mother-in-law; usually with her own mother.

4255. Mo: See note 4253. At: 2-3. NS: See note 4254.

4258. MF, NF, NM, MV: Widow makes baskets during period of seclusion, for post-burial ceremony (see elements 4354-4415).

[764] [765] 4261. K1, Mo, SE, AW, WM, MF, NF, NS, MV: Shadowed by attendant.

4262. NF, NM, MV: Talks only in low voice. NM, MV: 2 women watch mourner, take her outside at night.

4264. MF, NF, NM, NS: See note 4258.

[765] [783] 4267. K1: Or more. AE: 2-6 months. WM: Widow after death of husband sometimes builds and uses small steam-heated sweat house to remove contamination of disease from her arms, body.

4268. At: After 2-3 years. MF, NM: Ca. 1 year after funeral.

4270. WM: When woman about to remarry, takes pitch off 1 month before marriage.

4272. NF: Worn until burnt at group mourning ceremony, 2-3 years later. MV: Worn for ca. 1 year, then burnt at group mourning ceremony. At this burning young widows put small amount of pitch on face, also.

[764] [765] [587] 4273. K1: 1-6 yrs. Mo: 2-3. SE: 6 mos. or longer. At: 2-3 yrs. AW: 1-2. WT: 2 mos. to 5 yrs. WS: 2-3 yrs. NM: 1-3. NF, NM, NS: 3 or more yrs. MV: 2-3.

4277. SE, SW, MV: Burn hair; all other groups cut hair. NM: Puts cuttings in gopher hole. At: "A man hardly does anything in mourning for his dead wife."

4281, 4283. AW: 3-4 months. MV: 4-5.

4286. Mo: 5-6 nights. NM: 1-2.

4295, 4296. SE: 1-2 days. AW, AE, WS: Immediately after funeral.

4296. MV: Bathes in medicated water, 4-5 months after funeral.

4299. MF: Put on pitch only. NF: Cut hair, put on pitch. NM: Cut hair only.

3:Stern E-4,5 (1949-1957) 1965 NR 10 Klamath NR 10 •
Modoc NS17

[Klamath Reservation]

Families eat together from individual basketry dishes, taking their food only after the father has prayed and made offering to the sacred places.

When the meal is over, the family disperses to its chores. Mothers look to babies; and here and there an old woman squats upon the rooftop, grateful for the warmth upon her aged limbs, grooming a grandchild and dressing its hair with a porcupine-tail comb. The younger women have moved to the mat lodges where they have stored the basketry supplies laid in last fall; they work with deft fingers, sewing or weaving tule mats or twining baskets. If the firewood is low, those who are free, both men and women, will sally forth to knock down low-hanging limbs. Several of the men have gone out of the marsh to seek the tracts that are still unfrozen, taking to their canoes to hunt waterfowl with bow and bunt or to wield the two-pronged fishing harpoon. Others remain to mend their gear. From time to time, several men will retire to one of the small, semisubterranean sweat-houses to cleanse themselves with steam and prayer, a ritual followed by a quick plunge in the river. When the men are done, a party of women takes its turn. At intervals, children burst into the house for a bite of food, but the family will not eat together again until evening.

When night begins to descend, the mat is once more drawn across the hatchway and a large fire is kindled in the hearth. In its light, a few individuals, young and old alike, play the ring and pin game, attempting to skewer the loop on a tule ball with a porcupine quill. To do so is called "splitting the moon"[13] and is said to hasten the advent of spring. String figures must not be played in this season, for they make the months grow longer. As the fire falls into glowing coals and the dogs outside turn about and bed down in the snow, one of the elders takes up a tale of the myth times. Shadows leap and advance and the children sit spellbound upon their mats as the voice summons up the crafty Mink and his mischievous younger brother, Weasel, the vain and odorous Skunk, the mournful odyssey of Swai's child, orphaned by his own hand, the Chipmunk sisters and their marriage in the sky world, dire Owl, and Gmukamps, that amoral and protean being, and his shining son, Aisis.

At the height of midwinter, while supplies are still ample,

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

175 the exclusive right of taking fish and gathering edible roots, seeds, and
648 berries within the reservation. Provision is made by which the right of
657 way for public roads and railroads across said reservation is reserved to citizens of the United States.

Article 2. As a payment for the ceded lands the Indians shall receive $8,000 per annum for a period of five years, $5,000 per annum for the next five years, and the sum of $3,000 per annum for the five years next succeeding.

Article 3 provides for the payment of $35,000 for removing the Indians to the reservation, subsisting them during the first year, and providing them with clothing, teams, tools, seeds, etc.

313 Articles 4 and 5 provide for the establishment of a saw-mill, a flouring-
256 mill, a manual-labor school, and hospital buildings, all to be maintained
874 and supplied with working material at the expense of the United States for
783 the period of twenty years. Employés for running these establishments shall be paid and housed by the Government also.

423 Article 6 reserves the right to the Government to provide each Indian family with lands in severalty to the extent of forty to one hundred and twenty acres, and to guarantee possession to them. Indians are not allowed to alienate these lands.

Article 9. The Indians acknowledge their dependence upon the Government of the United States, and pledge themselves to be friendly with all citizens thereof, to commit no depredations upon the persons or property of said citizens, and to refrain from carrying on any war upon other Indian tribes.

273 Article 10 prohibits the sale and use of liquors upon the Reservation, and Article 11 permits the Government to locate other Indian tribes thereon, the parties to this treaty not losing any rights thereby.

The treaty was proclaimed February 17, 1870.

Like most of the treaties concluded between the United States Government and the Indian tribes, this compact was made much more to the advantage of the white man than of his red brother. Not only were the stipulated annuities rather small for a body of Indians, which was then considered to number about two thousand people, but these annuities were